

**שָׁחַת** i. q. שָׁחַת to set, to place. From this there twice occurs, pret. pl. שָׁחַתוּ, Ps. 49:15, כִּצְאוֹן לְשָׁחַת "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

Ps. 85:5); Ps. 73:9, שָׁחַתוּ בְּשִׁמְיָם פִּיהֶם "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

**Taw** (Tau), the twenty-third [reckoning ט and טו for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word תָּו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. θ, and th English. When it has Dagesh lene (ת) it is a slender t; as to its difference from ט, see page cccxvi, A. To this there answers in Arabic ت, rarely ט, as in تَقَى, تَقَى. It is sometimes interchanged with Shin (p. dcccxcvii, A) and Tet (p. cccxvi, B), and it has even some relation to the breathings (א, ה), see Hebr. Gramm. page 101, note; also, חָזַב, חָזַב, חָזַב to return; חָזַב and חָזַב to dwell; also, to mark out, and so often in Arabic.

**תָּא** m. a chamber, 1 Ki. 14:28; Eze. 40:7, seq. (Ch. תָּא, תָּא, Syr. ܬܐܐ, ܬܐܐܐ.) Plur. תָּאִים, once תָּאוֹת Eze. 40:12, from the root תָּו No. III, to dwell. The form תָּא appears to spring from תָּו (for תָּאוֹת), the letter י being changed because of the preceding Kametz into Aleph, as קָמַץ, קָמַץ, קָמַץ.

I. **תָּאָה** TO DESIRE, TO LONG FOR, followed by לְ Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer תָּאָה, תָּאָה, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, תָּאָהָה.

II. **תָּאָב** only found in part. Piel תָּאָב i. q. אָבֹהַב ABHORRING, Am. 6:8; the letters y and a being interchanged in the Aramæan manner, see p. I.

**תָּאָהָה** f. desire, longing, Ps. 119:20, from the root תָּאָה No. 1.

I. **תָּאָהָה** i. q. תָּו No. 1, TO MARK OUT, only m—

Piel. Fut. תָּאָהָה Nu. 34:7, 8. LXX. καταμετρήσασθε. Syr. ye shall determine. Compare תָּו No. III.

II. **תָּאָהָה** i. q. Arab. تَأَى to outrun. Hence—

**תָּאוֹ** Deut. 14:5, and contr. תָּאוֹ Isaiah 51:20, a species of gazelle, so called from the swiftness of

its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx*. Targg. *wild bull*, which is pretty much the same (compare תָּאוֹ). See Boch. Hieroz. t. i. page 973.

**תָּאָהָה** f. (from the root תָּאָה No. I)—(1) *desire, longing*, whether good and just, Ps. 10:17; 21:3: or wicked, Ps. 112:10.

(2) in a bad sense, *lust, desire* (Lust, Gelüst). Nu. 11:4, הִתְאָוּ תָּאָהָה "they lusted a lust." Psal. 78:29, 30. תָּאָהָה קְבֵרוֹת הַתָּאָהָה the graves of lust, Num. 11:34, 35.

(3) *delight, object of desire*. תָּאָהָה כְּאֹכֶל food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, *honour, ornament*, Gen. 49:26; Prov. 19:22.

**תָּאוֹם** a twin, only plur. תָּאוֹמִים Gen. 38:27; by a Syriacism contr. תָּאוֹם Gen. 25:24; const. תָּאוֹמִי Cant. 4:5, from the root תָּאָהָה.

**תָּאָלָה** f. (from the root תָּאָלָה), *curse, execration*. Lam. 3:65.

**תָּאָם** TO BE TWIN, DOUBLE. Part. תָּאָם double (used of planks or beams), Exod. 26:24; 3:29. (Syr. and Arab. to be a twin.)

Hiphil, to bear twins, Cant. 4:2; 6:6.

Derivative, תָּאוֹם, and—

**תָּאוֹם** or **תָּאוֹם**, whence pl. תָּאוֹמִי twins, Cant. 7:4. A monosyllabic noun, of the form תָּאוֹל, properly an abstract, put there for a concrete.

**תָּאָהָה** f. coitus, from the root תָּאָה No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schröder (Observatt. ad Origg. Heb. page 10) derives the signification of lust from the root תָּאָה to be hot (compare תָּאוֹ).

**תָּאָהָה** plur. תָּאוֹמִים f., a fig tree, Gen. 3:7 (where the Indian fig or *Musa paradisiaca*, Germ. Paradiesfeigenbaum, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also a fig, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root תָּאָה, nor

from תָּאָן; Arab. تَاجَ Conj. III.). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תָּאָנָה (for תָּאָנָה) f., *occasion*, Jud. 14:4; from the root תָּאָן No. II. See especially Hithpael.

תָּאָנָה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root תָּאָן No. I.

תָּאָנִים m. plur., *toils, labours*, (from the root תָּאָן No. 3). Ezekiel 24:12, תָּאָנִים הָלָאֵת, "(the pot) wearies (me) with toils." Vulg. *multo labore sudatum est*.

תָּאָנֶת שֵׁלֶה ("approach to Shiloh"), [Taanath-shiloh], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאָר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by מִן...לְ (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL to describe, to delineate, Isa. 44:13.

PUAL תָּאָרָה Josh. 19:13, "Rimmon הַנֶּעֱצָה הַזֶּה which pertains to Neah." Hence—

תָּאָר with suff. תָּאָרוֹ (for תָּאָרִים) m., *form of body*, 1 Sam. 28:14; Lam. 4:8. תָּאָרָה, יָפֶה, beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially a beautiful form, Isa. 53:2; 1 Sam. 16:18, תָּאָרִים "a man of form," i. e. *formosus, beautiful*.

תָּאָרָה [Tarea], pr. n. m., 1 Chron. 8:35; and תָּאָרָה 1 Ch. 9:41.

תָּאָשָׁר m., Isa. 41:19; 60:13; pr. *erectness* (see the root תָּאָשַׁר No. 1), *tallness*; hence a tall tree; specially a species of cedar, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbfn*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תָּבֹכָה f. pr. a chest, an ark (Chald. תִּבְיֹחָה; Arab. تَابُوت an ark, a coffer; also Gr. θησαυρός, θησαυρός in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word *Truhe*, as denoting both a chest and a vessel like one (see Adelung, s. v.). The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, ibid.; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאָת הַרְשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאָת הַחֵמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. שֵׁפְטוֹתָי תְּבוּאָת הַפֶּה the fruit, result of his words, Prov. 18:20. Compare פֶּה No. 1.

תְּבוּנָה m. *intelligence, understanding*, Hosea 13:2, "they made idols תְּבוּנָתָם according to their own understanding," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Gerin. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also *intelligent words*, Job 32:11. Root בִּין, בָּן.

תְּבוּסָה f. (from the root בָּסַד) a treading down, destruction, 2 Ch. 22:7.

תְּבוֹרָה (either of a "stone-quarry," from the root תָּבַר i. q. שָׁבַר, or a "lofty place," umbilicus, i. q. קֶבֶד which see), [Tabor], pr. n. —(1) of a mountain on the borders of Zebulun and Naphtali, situated in the middle of a plain, called by Josephus Τραβύπιον, Ἀραβύπιον (Relandi Palæstina, p. 331—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulun, 1 Ch. 6:62.

תְּבֵלָה (each Tzere impure) a poetic word —(1) *fertile and inhabited earth, the habitable globe*, οἰκουμένη (from the root תָּבַל, of which see Hiphil No. 3, Syr. تَبَلَّ, تَبَلَّ id.), Isa. 14:17 (opp. to תְּבֵלָה). There twice occurs poetically תְּבֵלָה the world of his (God's) earth, Prov. 8:31; Job 37:12; compare תְּבֵלָה אֶרֶץ Psal. 90:2. It often denotes —

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 98:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תְּבֵלָה in these passages, no one who believes in the inspiration of Scripture can admit that they contain real *hyperbole*.]

תְּבֵלָה m. *pollution, profanation*, Lev. 18:23, after the law against Sodomy, תְּבֵלָה הִיא "this (is)

profanation." Lev. 20:12. Root בָּלַל No. 3 (like חָסַם from the root חָסַם), compare Ch. בָּלַל to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.; Arab. בָּל to be profane, to commit adultery.

תָּבַל see תִּבְּלָה.

תִּבְּלִית f. *consumption, destruction*, Isaiah 10:25, from the root בָּלַל. Some MS. copies and printed editions have תִּבְּלִיתִים, which may also have the sense of *consumption*, from בָּלַל Piel. But this reading appears however to arise from a copyist to whom תִּבְּלִית was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תִּבְּלָל m. *stained, spotted, having spots or stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תִּבְּלָל בְּעֵינָיו. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snail, here used for *blear-eyed* (see the root בָּלַל No. 1).

תִּבְּנָן m. *straw as broken up by threshing, chaff*.

(Arab. تَبْن id. whence denom. تَبَن to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תִּבְּנָן is for תִּבְּנִיָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare תִּבְּנִי and תִּבְּנִיָה. Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. תִּבְּנִיָה, and—

תִּבְּנִיָה (prob. for תִּבְּנִיָה "building of Jehovah"), [Tibni], pr. n. m. 1 Ki. 16:21, 22.

תִּבְּנִית f. (from the root בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (Modell), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תִּבְּנִית יָד, "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Eze. 10:8. Compare דְּמוּת No. 3.

תִּבְּעָרָה ("burning"), [Taberah], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תִּבְּיָן (perhaps "brightness," from the unused root תָּבַי, which see), [Thebez], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תִּבְּרָה Ch. i. q. Heb. שָׁבַר to break. Part. pass. תִּבְּרָה fragile, Dan. 2:42. Compare תִּבְּרָה.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser, a king of Assyria*, from the year 753 to 734 B. C., 2 Ki. 15:29. 16:10. Also written, תִּגְלַת פִּלְאֶסֶר 2 Ki. 16:7; תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:6; 2 Ch. 28:20, and תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglat*, the river Tigris (see תִּדְּקַל), pr. swift; the latter, which also appears in the name *Nabo-polasaris*, Pers. بالاسر a great king, comp. Sanscr. *pāla*, lord, king, from the root *pāl*, to guard, to rule, unless rather, *Pileser* and *Polasar*, be i. q. Sanscr. *para sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

תִּגְמַל m. (from the root תָּמַל) *benefit*, i. q. תָּמַל Ps. 116:12.

תִּגְרָה f. (from the root נָגַר), *strife, contention* Ps. 39:11, תִּגְרָה יְיָ אֱמִי קִלְיִי, "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

תִּגְרָמָה Gen. 10:3; and תִּגְרָמָה 1 Ch. 1:6; Eze. 27:14; 38:6 [Togarmah], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἵππιοβοτος σφίδρα, Strab., xi. 13, § 9); at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. citt. has the name by transposition of the letters Θοργαμά, Θεργαμά, Θυργαμά, and so also some Hebrew copies תִּרְגֹּמָה), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michælis Spicileg. Geogr., t. i., p. 67—78.

תִּדְּקָה masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. תִּדְּקִי i. e. a species of plane, which is called in Arab. ساج. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare תִּדְּקִי), from the root דָּקַח No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תִּדְּרָה fem. Chald. *circuit* (from the root דָּרַח), *perpetuity*, i. q. תָּמִיד. Adv. תִּדְּרָה perpetually, continually, Dan. 6:17, 21.

תִּדְּמֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [Tadmor], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing



Dan. 2:14, see **תשובה** (עמ' 2). to return an epistle, to reply by letters, Ezr. 5:5.

**תובל** Eze. 27:13; 38:2, 3; Isa. 66:19, and **תבל** Gen. 10:2; Ezek. 32:26; 39:1, [*Tubal*], pr. n. *the Tibareni*, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see **מִשְׁכָּח** No. 3.

**תובל קין** (perhaps "smith of scoria," comp. of Arab. **توبل** smith, and Pers. **توبل** scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persian [but be it remembered that it is an antediluvian pr. n.], *Tubalcain*, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

**תובנה** Job 26:12 **תבונה** for **תבונה** prudence.

**תונה** f. (from the root **ינה**) *sadness, sorrow*, Prov. 14:13; 17:21; Ps. 119:28.

**תונקמה** see **תונקמה**.

**תורה** f. (from the root **ירה** Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Psal. 26:7; 42:5. **זבח תודה** to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). **זבח תודה** Lev. 22:29; **זבח תודת השלמים** Lev. 7:13, 15; comp. 12, and ellipt. **תודה** a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir of givers of thanks, praising God*, Neh. 12:31, 38, 40.

**תונה** Chaid. (kindred to **תמה**), *to be amazed*, Dan. 3:24.

I. **תנה** (compare **תנה** No. III.) in Kal not used, i. q. **תנה** No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: **וַיַּעַשׂ עַל-דִּלְתוֹת הַשַּׁעַר**, "and he made marks (screw-eyes) upon the doors of the gate," like petulant boys.

HIPIL **וַיִּתֵּן תִּימָה** to mark, followed by **על** upon any thing, Eze. 9:4.

Derivative, **תני**.

II. **תנה** TO REPENT, TO BE GRIEVED. (Syt. id.)

HIPIL, causat. *to make to grieve, to afflict* (as a people, God), Psal. 78:41 [*to set marks or limits, gives a good sense in the passage, from תנה I.*].

III. **תנה** an unused root, i. q. **תנה** No. I., and

Arab. **توى** to abide, to dwell, whence **تاء** a chamber; which see, for **תו**.

**תוח** [*Toah*], pr. n. m. 1 Ch. 6:10, for which there is, verse 11, **תחת**, and 1 Sam. 1:1, **תוח**.

**תוחלת** f. (from the root **יחל**) *expectation, hope*, Ps. 39:8; Prov. 10:28.

**תניך** an unused root, perhaps i. q. **נכ** to cut up, to divide: whence—

**תניך** constr. **תניך**, with suff. **תניך**, m. *the middle* of a thing, so called from its being divided (compare **תניך** the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, **תניך** "the middle columns."

With prefixes—(1) **תניך**—(a) *in the middle of* (any) thing, as, **תניך** in the midst of a house, 1 Ki. 11:20; **תניך** **ירושלים** Zec. 8:8; and after verbs of motion, **תניך** into the midst of the sea, Ex. 14:27. Sometimes it does not differ from **תניך** A, No. 1, *in* (any place), Gen. 9:21; Am. 3:9; *into* (any place), Ps. 57:7; **תניך** to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(b) when referring to many, *among* (prop. *inter medios*). **תניך** amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for **תניך**, when distinction is expressed, Gen. 1:6, **תניך** between the waters (terrestrial and celestial).

(2) **תניך** from the midst of any thing, and simply out of, Jer. 51:6; Ex. 33:11.

(3) **תניך** into the middle of a thing, Num. 17:12; 19:6. Compare syn. **תניך**.

Derivative, **תניך**.

**תניך** i. q. **תניך**, vexation, which see.

**תוכה** f. (from the root **יכה**) *punishment*, i. q. **תוכה** No. 4, Ps. 149:7; Hos. 5:9.

**תוכחה** f. with suff. **תוכחה**, pl. **תוכחות** (from the root **יכה**).

(1) the act of arguing, *shewing and maintaining the right*, Job 13:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Ps. 38:15: Prov. 29:1, **איש תוכחות** "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) *rebuke, correction by words*, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. **תוכחות** rebuke joined with correction. Prov. 6:23

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תוכחות חסד Eze. 25:17.

תוכים Ch. 9:21; see תכים.

תולד ("race," "posterity" ["birth"]), [*Tolad*], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also תולד Josh. 15:30; 19:4.

תולדות f. pl. (from the root ילד)—(1) *generations, families, races*, Nu. 1:20, seqq. תולדותם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence ספר תולדות genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history, properly of families*. Gen. 6:9, אלה תולדות נח "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יחש and Syr. منأ family, genealogy, history.)

תולל m. (from the root לל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root לל, of the form תולל, תולל, תולל). Once in pl. Ps. 137:3, תוללנו "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. abducentes nos. Targ. "those who have robbed us," taking תולל for תולל (the letters ט and ת being interchanged), but that has a passive signification.

תולע m. תולעת, תולעת f. pl. תולעים (from the root תלע) [from תלע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תולעת שני (see שני), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare תלע Pu.).

(3) [*Tola*] pr. n.—(a) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(b) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תולע Num. 26:23.

תום. Some forms which seem to belong to this root, see under the root תמם.

תומים *twins*, see תאם.

תומן (תומן) Gen. 36:15 כתיב, for תימן

תועבה f. constr. תועבת (from the root תעב), *an abomination, something abominable*. Prov. 21:27; 28:9, תועבת יהוה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Ezr. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See תעב, תעב.

תועה f. (from the root תעה)—(1) *error in holy things, impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תועפות pl. f. (from the root יעף)—(1) *a swift course*, Num. 23:22; 24:8, תועפות ראם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יעף No. 2). hence *wealth* derived from labour (comp. יעף No. 3). Ps. 95:4, תועפות הרים "the wealth of the mountains;" Job 22:25, קסף תועפות "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root يفع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יפע.

תורף an unused verb, Ch. to spit out. Arab. نفث (onomatopoeist.) to spit out, especially with contempt.

Derivative, תפת.

תוצאות f. plur. (from the root יצא to go out)—(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תוצאות חיים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תור (1) TO GO OR TRAVEL ABOUT (Arab. تار id.; comp. the kindred roots, under the verb تار, either—(a) for the sake of traffic, 1 Ki. 10:15 (compare תור, תור), or—(b) for the sake of exploring, hence to spy out, e.g. a country, followed by an acc., Nu.

13:16, 17, 21; 14:6, seq.; also to search out any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. to investigate, followed by an acc. Ecc. 7:25; and followed by על Ecc. 1:13; followed by a gerund (barauf denken, etwas zu thun, wie man etwas thut). Ecc. 2:3.

(2) followed by אחר to follow, go about after. Metaph. Nu. 15:39.

HIPHIL, fut. יָתַר and in the Rabbin. form יָתַר 2 Sa. 22:33—(1) to lead one about, specially to shew him the way in unknown places. (Ch. הָיָה conductor of the way.) Followed by an acc. Proverbs 12:26, יָתַר מִרְעֵהוּ צְדִיקָה "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. יָתַר תְּמִים דָּרְכּוֹ "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) to search, explore, Jud. 1:23.

Derivatives, יָתַר, תור No. II.

I. תור m. A TURTLE DOVE (an onomatopoeic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תורך "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תור m. —(1) order, row, turn, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) a string of pearls, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תור.

III. תור 1 Ch. 17:17; i. q. תורה in the parallel place, 2 Sam. 7:19, mode, manner. If the reading be genuine, the form would seem to be from תורה=תורה.

תור Chald. an ox, i. q. Hebr. שור; plur. תורין oxen, Dan. 4:22, 29, 30; 5:21; Eze. 6:9, 17; 7:17.

תורה f. (from the root ירה Hiph. No. 4. to teach). —(1) instruction, doctrine, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) law.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. the law of sacrifice, Leviticus 6:7; 7:7; or collect. laws; ספר התורה the book of the law, Jer. 1:8; 8:34;

2 Ki. 22:8, 11; Neh. 8:3; plur. תורות laws, Exod. 18:20; Lev. 26:46.

תושב m. (from the root יָשַׁב to dwell), a stranger, an emigrant, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תִּשְׁיָה f. a word altogether poet.; prop. a lifting up, that which is erect (from the root יָשָׁה); hence—

(1) aid (compare Arab. نسي Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תִּשְׁיָה נִדְחָה "aid fled from me" (in the other member there is קִנּוּי "aid fled from me" (in the other member there is עֲזָרָה LXX. βοηθεια). Prov. 2:7 (LXX. σωτηρια), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קרי.

(2) counsel (properly, the raising of any thing, that which any one wishes to raise or set up). Job 5:12, תִּשְׁיָה יְדֵיָם תִּשְׁיָה "and their hands do not perform (their) counsel." Vulg. quod ceperant.

(3) counsel, i. q. wisdom. Job 11:6, כִּפְלֵי תִשְׁיָה "the double of wisdom." Job 12:16, תִּשְׁיָה וְחֵשֶׁב "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, תִּשְׁיָה הַגָּדִיל תִּשְׁיָה "he is wonderful in counsel and of great wisdom."

תורה (from the root יָחַה) m. a club, Job 41:2 LXX. σφύρα. Vulg. malleus.

תִּנּוּ see תין.

תִּנּוּת f. (from the root יָנָה), whoredom, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl תִּנּוּתִים Eze. 16:15, 22; 23:7, seqq.

תִּתְּבֻלוֹת & תִּתְּבֻלוֹת (from the root תָּבַל No. 1, and more immediately derived from the nouns תָּבַל a rope, תָּבַל a sailor, a pilot) plur. fem.—(1) rule, government, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence prudent counsel in a good sense, Pro. 1:5; 20:18; 24:6; cunning counsel, in a bad sense, 12:5.

תִּתְּבֻ see תוח.

תחת Chald. prep. under, i. q. Hebr. תחת Dan. 7:27. It is prop. a plural noun, hence with suff. תחתיה under it, Dan. 4:9, 18.

תַּחְמוֹנִי [Tachmonite], patron. from pr. n. m. otherwise unknown, תַּחְמוֹן ("wisdom") 2 Sa. 23:8 Compare תַּחְמוֹן.

תְּחִלָּה fem. (from the root חָלַל Hiphil, to begin) beginning, Hosea 1:2; Prov. 9:10; בְּתִחְלָה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

**תחלוא**, only in plur. **תחלואים** m. (from the root **חל** = **חלה** to be sick, diseased), diseases, Deut. 29:21. Ps. 103:3; Jer. 16:4; **ימותו תחלואים** "they shall die of diseases." Concr. 14:18, **תחלואר**, **רעב** "those who are sick with famine."

**תחמם** m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root **חמם**), according to Bochart (Hieroz. p. ii., p. 232), the male ostrich; called in Arabic **ظلم** unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word **לילה** loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, the night owl, Jonathan, the swallow.

**תח** (for **תחנה** "a camp"), [Tahan], pr. n. m. —(1) Num. 26:35. —(2) 1 Chr. 7:25. From the former comes patron. **תחני** Num. 26:35. Compare **תחנול**.

**תחנה** (from the root **חנן**) —(1) grace, mercy, Tosh. 11:20; Ezra 9:8.

(2) prayer, supplication (properly, the cry for mercy, from the root in Hiphil), Ps. 6:10; 55:2; 119:170.

(3) [Tehinnah], pr. n. m. 1 Ch. 4:12.

**תחננה**, only in plur. **תחננות** Ps. 28:2, 6; 31:23; 116:1; and **תחננות** 86:6; i. q. **תחנה** No. 2, prayer, supplication.

**תחנות** m. plur. (from the root **חנה**) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

**תחפנחם** Ezek. 30:18; and **תחפנחם** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 **קרי** (where the **כתיב** has **תחפנחם**), [Tahpanhes, Tehaphnehes, Tahapanes], pr. n. of a city in Egypt, which the LXX. render **Τάφνη**, **Τάφνα**. No doubt that it is *Daphne*, a fortified city near Pelusium. And Jablonski (Opuscc., p. i. 343) thinks that the Egyptian name of this city would be written **ΤΑΦΘ-ΘΙΟΥ**, i. e. the head, or the beginning of the age; or, as we should say, the beginning of the world or earth (as if the Egyptian world). "It would thus correspond to the city of *Syene* (see above **לונה** p. DLXXXI, A), which closes Egypt towards Æthiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

**תחפנים** ("head of the age," see prec.), [Tahpanes], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

**תחרא** m. a breastplate (**θώραξ**), made of linen, Ex. 28:32; 39:23; properly a military garment, as armour, from the root **חרה**, Syr. **ܡܢܝܢ** Ethpe. to fight, to wage war, to prepare for battle.

**תחרה** see **חרה** Tiphel.

**תחרע** ("cunning," from the root **חנא** Ethpacl, to be cunning), [Tahrea], pr. n. of a man, 1 Chron. 9:41, called **תחרא** 1 Ch. 8:35.

**תחש** m. an obscure word, always in this connexion **עור תחש** Tachash skin, Num. 4:6, seq. Plur. **עורות תחשים** Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply **תחש** Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. *βακινθίνα*. Aqu. Symm. *ίαθίνα*. Chald. and Syr. *rubra*, red), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take **תחש** to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either the seal, or the badger, *taxus* or *tazo* (*meles*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported —(1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the weasel (**תחש**), which is very suitable to the badger —(2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic **تجس** and **دخس** are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends *seals*, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin *taxus* and *tazo* (whence in modern languages *tazo*, *taisson*, *Dadé*) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin. —(3) The etymology, which the Hebrew language supplies with sufficient probability. For **תחש** may



be for *תחת*, from the root *תח* to rest, so that *taxus* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

**תחת**—(1) subst. *the lower part, that which is below*. (Arab. *تحت* id., compare Æth. ስታት: to let down, to lower, *ተትት*: to be lowered, depressed, *תחת*: low, *תחת*: under. It may, however, be doubted whether *תחת* final be primary and radical, or secondary, which latter opinion is supported by the Arab. *تحت* to go down and dip (one's finger); whence *תחת* may be derived, like *תחת*, from *תח*.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; *תחת* id. (comp. *תח* No. 3, c), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once *תחת* Cant. 2:6), and with suff., commonly pl. *תחתיהם, תחתיה, תחתיה, תחתיה, תחתיהם, תחתיהם*; rarely sing. *תחתיה* 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (*ὑπό*), Arab.

*תחת* under heaven, Dan. 9:12; *תחת* under the sun (see *תחת*) beneath the mountain, at the foot of the mountain, Ex. 24:4; *תחת* under the tongue, Ps. 10:7; 66:17, and *תחת* under the lips, Ps. 140:4, i. e. in the mouth; *תחת* under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, *תחת* "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of motion it is—(a) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(b) *kará, down, downwards*, i. q. *מטה*, Am. 2:13; *תחת* prop. "I press you downwards;" Job 40:12.

With preff.—

(a) *תחת* adv. *below, beneath* (see above), prep. *ἐκ*, unter (entaus) hervor, heraus, hinweg, from under,

from *beneath*, used of those that were under any thing, and come out from thence, Eze. 47:1, "water came out from under the threshold;" Prov. 22:27, "why should they take away thy bed from under thee?" i. e. on which thou liest Ex. 6:6; Deut. 7:24. Hence *תחת* see *תחת*, More rarely for *תחת* below, under (any thing) Job 26:5; Eze. 42:9. Another *תחת* (out of a place), see No. 2.

(β) *תחת* (opp. to *מעל*), *below, under* any thing, as *תחת* below the firmament, Gen. 1:7; Ex. 30:4; *תחת* at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(γ) *תחת* i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(δ) *תחת* under, sub, subter, with an acc. Jerem. 3:6; Zec. 3:10, *תחת* Eze. 10:2; with an abl 1 Sam. 21:4.

(2) *what is under any one, the place in which any one stands, is constituted*. Zech. 6:12, *תחת* "from his place he shall grow up," compare Ex. 10:23. Hence—(a) in acc. in a place, Ex. 16:29, *תחת* "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10; 1 Chr. 17:9; Job 36:16, *תחת* a wide space, where (pr. in which place) there is no straits.—(b) in the place of, for, instead of (anſtan), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, *תחת* "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (for) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. *תחת* for what? why? Jer. 5:19.

With a relat. conj. *תחת*—(1) *instead of that* (anſtatt daß), Deu. 28:62.

(2) *because that*, i. e. because, Deu. 21:14; 9 Ki. 22:17. *תחת* id. Deu. 4:37. Also in the same sense *תחת* followed by an inf. Isa. 60:15, compare Job 34:26, *תחת* for the fuller *תחת* "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:26.—(b) m.—(a) 1 Chr. 6:9, 22.—(β and γ) 1 Ch. 7:20.

*תחת* Chald. id. Dan. 4:11, i. q. Hebr. *תחת*. The more usual form is *תחת*.

*תחת* m. *תחתונה* f. adj. *lower, lowest*, i. q. *תחת* Josh. 18:13; 1 Ki. 6:6.

*תחת* m. *תחת* and *תחת* f. adj. *lower, lowest* Ps

86:13; Job 41:16; Gen. 6:16. תַּחְתִּיּוֹת אֶרֶץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is תַּחְתִּיּוֹת אֶרֶץ Ezek. 26:20; 32:18, 24, compare בּוֹר תַּחְתִּיּוֹת the deepest pit, Ps. 88:7; Lam. 3:55.

תָּיַר Arab. تَز for تَز (pr. to cut off, cut away), intrans. to die (to be cut away), تَيَّار dwarf (pr. cut off, shortened), whence the Heb.

Hiphil הָתַן (as if from הָתַן in pause הָתַן to cut off the tendrils of a vine, Isa. 18:5. Talmud. הָתַן and הָתַן is to cut off the head.

תִּכְנָה m. תִּכְנָה f. adj. (from תָּכַן middle, Exod. 26:28; Eze. 42:6.

תִּילָן (according to Simonis, for גִּתִּילֹן "gift"), [Tilon], pr. n. m. 1 Ch. 4:30 קרי כתיב. תולן כתיב.

תִּמְאָה Isaiah 21:14; Jer. 25:23; and תִּמְאָה Job 6:19 (i. q. تِمَاء "a desert," "an untilled district"), [Tema], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs تيماء. The LXX. everywhere write the word Θαιμάρ, as though it had been the same as תִּמְאָה.

תִּמְנָה m. (but fem. Isaiah 43:6), pr. whatever is situated on the right (compare תִּמְנָה, hence—(1) the southern quarter (opp. to תִּמְנָה which see), Job 9:9. תִּמְנָה towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for the south wind (fully תִּמְנָה), Psalm 78:26; Cant 4:16. Compare תִּמְנָה.

(2) [Teman], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תִּמְנָה the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תִּמְנָה Job loc. cit. Gen. 36:34. But תִּמְנָה 1 Ch. 4:6, is different, being derived from some unknown town, תִּמְנָה.

תִּמְנָה f. a column, a pillar, found twice in this connection, תִּמְנָה (other copies תִּמְנָה) pillars of smoke, Cant. 3:6; Joel 3:3; poet. for the common עָשָׁן Jud. 20:40. Root תִּמְנָה which see. Comp. Talmudic תִּמְנָה to go up like a pillar (used of smoke); תִּמְנָה column, beam (of the rising sun or moon).

תִּירָשׁ & תִּירָשׁ m. must, new wine (so called because in intoxicating, it takes possession of the brain, from the root תִּירָשׁ, compare Syr. تَرَس id.), Gen. 27:28. תִּירָשׁ אֶרֶץ דָּגָן a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:8.

תִּירָא ("fear," perhaps from the root תִּירָא) [Tiria], pr. n. m. 1 Ch. 4:16.

תִּירָס m. Gen. 10:2 [Tiras], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targuin of Jerusalem, Thracia. See Bochart, Phaleg. ii. 2.

תִּישׁ m. plur. תִּישִׁים A HE-GOAT, BUCK, Prov 30:31; Genesis 30:35; 32:15. (Arabic تيس he-goat.)

תִּתֵּן m. oppression, violence, Ps. 10:7; 55:12, fully תִּתֵּן Ps. 72:14; from the root תִּתֵּן which see.

תִּתֵּן not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تَكَا Conj. VIII.

Pual. Deu. 33:3, וְהָם תִּתֵּן לְרַגְלֶךָ "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading תִּתֵּן remain (from the root תִּתֵּן Syr. to remain).

I. תִּתֵּן fem. (from the root תִּתֵּן) a place, Job 23:3.

II. תִּתֵּן f. (from the root תִּתֵּן)—(1) arrangement, disposition, structure, Ezekiel 43:11, i. q. תִּתֵּן Eze. 43:10.

(2) splendid equipment, Nah. 2:10. Compare תִּתֵּן No. 2.

תִּתֵּן m. pl. 1 Ki. 10:22, and תִּתֵּן 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, peacocks. To this answer the Malabar. togei, Sanscr. sikhi. From this domestic name of the bird comes also the Gr. τῶς, τῶς, pr. τῶς, Athen. ix. p. 397 (whence Arab. طارس, Ch. طيس, also pavo (t and p being interchanged; compare λᾱς, lapis, λιθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תִּתֵּן an unused root, Arab. تَكَ to cut, to cut up, hence to tear off, to spoil, i. q. تَكَ, تَكَ, or تَكَ

נצע. Cogn. תנך. (Chald. to injure, to fine. Syriac

י. q. Heb. תנל.)

Derivative, תנך and —

**תנכים** m. pl. vexations, oppressions, especially of the poor. Prov. 29:13, אִישׁ תִּנְכִּים "an oppressor" (of the poor). LXX. δαειστής. Vulg. creditor. In a similar passage, Prov. 22:2, there is עשיר rich.

**תנל** an unused verb, prob. i. q. שחל to peel, to shell off, שחלת, whence שחלת a shell-fish, muscle. The same meaning is also properly that of תנלת.

**תנלה** f. (from the root נלה) completion, perfection, Ps. 119:96. According to others [J. D. Michaelis, etc.] it is hope, confidence, from the root תנל, נל to hope. [This latter meaning and derivation are utterly rejected in Thes.]

**תנלית** f. (from the root נלה) — (1) perfection, completion, Job 11:7. Psal. 139:22, תִּנְלִית שִׂנְאָה "perfect hatred," "thorough hatred."

(2) extremity, end, conclusion. Neh. 3:21. Job 26:10, עֲרֵמְתְּךָ אֲדָר עֲמִיחָא "as far as where light ends in darkness." Job 28:3, לְכָל תִּנְלִית הָאָדָם "as far as all the extremity (in the most profound recesses of the earth) search is made."

**תנלת** a shell fish, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. תנלת; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, *hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. yellow silk. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

**תנל** — (1) pr. TO MAKE EVEN, TO LEVEL (kindred to תנל). See Niphal.

(2) to poise, to weigh (from the equilibrium of the balance); metaph. to prove, try, examine, Pro. 16:2, תִּנְלֵנוּ רִחוּת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. to be levelled, made even, as a way; figuratively, to be right, as a course of acting (compare תנל), Eze. 18:25, 29; 33:17, 20; 1 Sam. 2:3. Compare תנל.

PIEL תנל — (1) to weigh, e. g. waters, Job 28:25; hence to prove, to examine Isa. 40:13.

(2) to measure, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is מָדַד, מָדָד.

(3) to set up, to fix, by a level, Ps. 75:4.

PUAL, part. to be weighed out (money), 2 Kings 12:12.

Derivatives, תנל, תנלית, תנלית.

**תנל** masc. — (1) a task, a portion measured or weighed out, Ex. 5:18.

(2) a measure, Eze. 45:11.

(3) [Tochen], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

**תנלית** f. — (1) measure, structure, disposition, Eze. 43:10.

(2) perfect form, Eze. 28:12.

**תנלית** m. a mantle, a long royal robe, Est. 8:15. (Ch. id.) Root תנל.

**תל** m. with suff. תלי (from the root תלל), a hill Josh. 11:13, especially a heap of ruins, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from hills or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria i. 253, seqq.).

(1) תל אביב ("hill of ears of corn"), [Tel-abib], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map. L'Euphrate et le Tigre.

(2) תל חרש ("hill of the wood" see תרש) [Tel-harsa, Tel-haresha], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תל מלח ("hill of salt") [Tel-mela], ibid. Ezr. 2:59; Neh. 7:61.

**תלא** i. q. תלה — (1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by ל, to adhere to, to be bent upon any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תִלְוּ אֵימָם לְמִשְׁכָּבִי "my people adhere (i. e. indulge) in defection from me."

**תלאה** f. (from the root תלה, like תעלה from the root עלה, for תלאה, תלאה, see Lebrg. p. 502), labour, toil, weariness, Exod. 18:8; Num. 20:14; Neh. 9:32.

**תלאובה** f. thirst, once Hosea 13:6, עַרְשׁ תִּלְאוּבָה "thirsty ground," i. e. arid.

**תלשר** 2 Kings 19:12, and **תלשר** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Ta.g. of Jerus. Gen. 14:1, 9, for the Hebr. **תלשר** and ibid. and in Jon. Gen. 10:12, for the Hebr. **תלש**. (In the syllable תל there seems to be תל a hill, see that word.)

**תלש** f. (from the root **לש**) a garment, Isa. 59:17.

**תלג** Chald. *snow*, i. q. Hebr. **תלג** Dan. 7:9.

**תלגת פלגסר** see **תלגת פ**.

**תלה** TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τάλω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. **תלה** to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, **תלי**.

**תלונה** f. only in plur. (from the root **לן** Niph.), a murmuring, complaining, of people, Exod. 16:7, seq.; Nu. 14:27.

**תלה** an unused root, Aram. *to break, to tear*, Whence—

**תלה** ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

**תלי** m. ἄν. *λεγύμ*. Gen. 27:3; according to very many old interpreters, a quiver (so called from its being suspended), but Onkelos and Syr. render it sword.

**תליתי** Chald. *third*, Dan. 2:39; from **תלת** three.

**תלל** i. q. **קלל**—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. **תלל** heaped up, lofty, Eze. 17:22.

(2) to wave, to vibrate, Arab. **تلل** (see **קלל** No. 2). Hence **תללית**. As to the form **תלל** see under **תלל**.

Derivative No. 1, **תל**.

**תלם** an unused root, prob. i. q. **נלם** to break, to cut into. Hence—

**תלם** masc. a furrow, Job 31:38; 29:10; Psalm 65:11. Arab. **تلم** id.

**תלמי** ("abounding in furrows"), [*Talmi*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

**תלמיד** m. (from the root **למד**) a disciple, one taught, 1 Ch. 25:8. (Syr. and Arab. id.)

**תלע** unused in Kal, Arab. **تلع** to have a long neck, to be stretched out; whence **תולע** a worm. [From **לע** Thea.]

PUAL, part. **תולע** (denom. **תולע**) clothed in scarlet, Nah. 2:4.—**תלעות** teeth, see under the letter ט.

**תלה** an unused root, Arab. **تلف** to perish, IV. to destroy, **تلف** destruction; whence, perhaps—

**תלפי** adj. destructive, and **תלפיות** the deadly, poet. for arms, Cant. 4:4, "like the tower of David constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take **תלפיות** as compounded of **תל** (from the root **תלה** to hang up), and **תפיות** mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer **תלפיות** to the root **לפה**, which, however, does not offer a suitable etymology.

**תלשר** see **תלשר**.

**תלת** f., **תלתה** m. Chald. THREE, i. q. Hebr. **שלוש** יום **תלתה** the third day, Ezr. 6:15. Pl. **תלתין** thirty, Dan. 6:8, 13.

**תלת** emphat. state **תלתא** abstr. the third rank, Dan. 5:29, **שליש תלתא** "a prince of the third rank" (compare **משנה**), and verse 16, by ellipsis **תלתא** id.

**תלתי** m. third, Dan. 5:7. More in use is **תליתי**.

**תלתלים** m. pl. the pendulous branches of palms, with which, Cant. 5:11, flowing locks are compared. LXX. *ελάραι*. Vulg. *elathæ palmarum*. Compare **קלל** No. 2. Arab. **تلة** a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch.

**תם** m. **תפה** f. adj. (from the root **תם**) whole, upright, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, **ישיב תם** "Jacob was an upright man, dwelling in tents," where **תם** appears to indicate the milder and placid disposition of Jacob, as opposed to

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37. — Fem. תַּמִּי my perfect one, an endearing term for a beloved female, Cant. 6:9.

תָּם Ch. adv. i. q. Hebr. עֵפֶי *here*, always with the addition of הַ local, תָּמָּה Ezr. 5:17; 6:6, 12.

תַּמִּים m. pl. contr. for תַּמִּיִּם Ex. 26:24; 36:29, *twins* (see תַּמִּים).

תָּם (once תָּוֹם Prov. 10:9) followed by Makk. תָּם, with suffix תָּמִי (from the root תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, תָּמַם "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שָׁלוֹם. Job 21:23, תָּמַם "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*, תָּמֵלֶכֶב integrity of heart, Gen. 20:5, 6; תָּהֵם Pro. 10:9, and תָּהֵם Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow תָּהֵם in his simplicity," without any evil purpose; 2 Sam. 15:11, תָּהֵם "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תַּמִּים [Thummim], truth (LXX. ἀλήθεια), see תַּמִּים No. 1, b.

תָּמָּה see תָּמָּה.

תָּמָּה f. i. q. m. תָּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תָּמָּה TO MARVEL, TO WONDER. (Ch. תָּמָּה id., the labial letters being interchanged. As to the origin, see more, page CCIII, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, תָּמָּה יִתְקַדּוּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תָּמָּה, and—

תָּמָּה Ch. m. *something astonishing, a miracle*, pl. תָּמָּהִין Dan. 3:32, 33; 6:28.

תָּמָּהִין m. *astonishment, terror*, Deut. 28:28 (with the addition of לָקַב). Zec. 12:4.

תַּמְּז [Tammuz], pr. n. of a Syrian god, Adonis (אֲדֹנִי) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of

every year (called תַּמְּז beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, § 7, seqq.; also Selden, De Diis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תָּמַם is not found in the Phœnicio-Shemitic languages; it may be that תָּמַם is for תָּמַם from the root תָּמַם denoting *fear, coner fearful*.)

תָּמָּה adv. *yesterday*, i. q. תָּמָּה (which see). It is often joined with שֶׁלֹּשֶׁם the day before yesterday, which see. Job 8:9, תָּמָּה אֲנַחְנוּ "we are of yesterday," for תָּמָּה. (The etymology is obscure. Many take תָּמָּה for the primary form, whence with Aleph prosthetic תָּמָּה, תָּמָּה; but the root תָּמַם and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare שָׁמַל, so that time past might be regarded as obscure, hidden; compare עֹלָם from the root עָלַם. But still I prefer to regard the primary form to be תָּמָּה 1 Sam. 10:11, for תָּמָּה *before, formerly*, whence by aphæresis תָּמָּה.)

תָּמָּה f. (from the root תָּמַם) — (1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תָּמָּה לְנֶגְדִי "a (certain) appearance (pass) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16, 23, 25.

תָּמָּה f. (from the root תָּמַם Hiphil, to exchange — (1) *exchange*, especially in buying and selling, barter, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, תָּמָּה קִלְיָן "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 23.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, תָּמָּה וְלֹא יֵשֶׁל "as something to be restored, in which one does not rejoice."

תָּמָּה f. (from the root תָּמַם) *death*, only in this phrase תָּמָּה "a son of death," i. e. "demned to death," Ps. 79:11; 102:21.

תָּמָּה (Samarit. "laughter"), [Thamah], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמִיד m. — (1) subst. *perpetuity, continuance* (so called from proceeding, going on, root תָּמַד, compare עָרַד from the root עָרַד and עָרַד from עָרַד). In genit. put after other substantives it is used as an adjective (compare עָרַד No. 1), as תָּמִיד "mer





of continuance," i.e. hired for continuous work, Eze. 39:14; עֹלֶת תָּמִיד a continual burnt-offering, i.e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. תָּמִיד לֶחֶם the continual bread, i. q. לֶחֶם תָּמִיד Nu. 4:7.

(2) for עֹלֶת תָּמִיד Dan. 8:11, 12, 13; 11:31.

(3) adv. continually, Ps. 16:8; 25:15; 34:2.

תָּמִים m. תָּמִימָה f. adj. (from the root תָּמַם)—

(1) perfect, complete, Psalm 19:8; Job 36:4; 37:16.

(2) whole, entire, Lev. 3:9; 25:30; Josh. 10:13.

(3) perfect, whole, sound—(a) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(b) safe, secure, used of men, Prov. 1:12.—(c) whole, upright in conduct, blameless, Gen. 6:9; 17:1. תָּמִימֵי-דֶרֶךְ the upright of life (in the way), Ps. 119:1. תָּמִימֵי דֶרֶךְ upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by ?). Compare שָׁלֵם No. 3. Neutr. subst. integrity, Josh. 24:14; Jud. 9:16, 19. So too תָּלֵךְ בְּתָמִים Ps. 84:12, and תָּלֵךְ תָּמִים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, תָּבֵה תָּמִים "give the truth"

תָּקַף fut. יִתְקַף.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and תָּ Prov. 28:17; 5:5.

(2) to obtain, to acquire, e.g. honour, Proverbs 11:16; 29:23.

(3) to hold fast something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) to hold up, to support, followed by תָּ, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by תָּ Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. to take hold of each other, to hold together, to adhere; Job 36:17, יִתְקַפוּ יְהִמְכּוּ "cause and judgment follow one another;" compare יִתְקַף and תָּקַף Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תָּמַל see תָּמַל.

תָּמַם fut. יִתְמַם, rarely יִתְמַם Eze. 47:12; תָּמַם Eze. 24:11; 1 pers. once יִתְמַם for יִתְמַם Ps. 19:14; plur. יִתְמַמו Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by תָּ to leave off, Josh. 3:17; 4:1, 11; 5:8; more often intrans. to be completed, finished, 1 Kings 6:12; 7:22; תָּמַם עַד unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تَمَّ id. The pri-

mary idea, as I judge, is in shutting up, closing. Germ. abschließen, abgeheissen setzen, compare the kindred roots תָּמַם, תָּמַם, and the same primary idea in the syn. תָּלַה.)

(2) to be finished, ended, especially used of time, Gen. 47:18 (initio). Ps. 102:28, יִתְמַם "thy years shall have no end;" Eze. 47:12, יִתְמַם פְּרִי "whose fruit shall never cease."

(3) to be consumed, spent, i. q. תָּלַה No. 3, Gen. 47:18; to be come to an end, Num. 32:13, עָרָהם עַד-דֹּדוֹר "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; יִעָרָהם Ki. 14:10, and עָרָהם Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. תָּלַה No. 3.

(4) to be complete.—(a) in number, 1 Sa. 16:11. תָּמַם הַנְּעָרִים "are all the children here?" Nu. 17:28.—(b) in mind, heart, to be upright, Ps. 19:14; compare תָּמַם, תָּמַם.

NIPHAL, only in fut. pl. יִתְמַמו to be consumed, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHAL תָּמַם (once inf. תָּמִיךְ for תָּמַם Isa. 33:1), fut. יִתְמַם.—(1), i. q. Kal No. 1, but only causat. to complete, to perfect, e.g. flesh (i.e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) to finish, to leave off; Isa. 33:1, תָּמַם שָׁרְךָ "when thou ceasest to be a spoiler." Causat. to cause to leave off, followed by מִן to remove from any one, Eze. 22:15.

(3) to make whole, to complete.—(a) a number, Dan. 8:23, תָּמַם הַפְּשָׁעִים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קָרִי; hence, to pay out (money), i. q. תָּלַם 2 Ki. 22:4.—(b) used of a way, manner of life; Job 22:3, תָּלַם תָּמַם דְּרִיכִי "if thou live uprightly."

HITHPAEL, תָּמַם to act uprightly with any one, followed by עִם Ps. 18:26.

Derivatives, תָּמַם, תָּמַם, תָּמַם, תָּמַם.

תָּמַן see תָּמַן.

תָּמְנָה ("a part assigned"), with ה local תָּמְנָתָה [Timnah, Timnath], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תָּמְנָה Jud. 15:6.

תָּמְנִי see תָּמְנִי.

תָּמְנָה see תָּמְנָה.

תָּמְנָה ("restraint," concr. "restrained," as from intercourse with men), [Timna], pr. n. of a



concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

חֲמִנְתָּה see חֲמִנָּה.

חֲמִנְתָּה חֲמִנָּה [Timnath-heres], ("portion of the sun"), Jud. 2:9, or more correctly חֲמִנְתָּה סֶרַח [Timnath-serah] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

חֲמִיץ m. (from the root חָסַם), a *melting, liquefaction*, Ps. 58:9. Compare under חֲבִילֵי.

חֲמִיר an unused root, which seems to have had the power to be or stand erect (perhaps kindred to חָמַר, for verbs חָמַר and חָמַר are often of the same power, especially in Arabic). Arab. حَمَرَ Conj. XI. riguit hasta, membrum virile; حَمْر palm-tree, حَمْر, and حَمْر a tower. As to the usage of the Talmudists, see חֲמִירָה.

Derivatives, חֲמִירָה, חֲמִירָה, חֲמִירָה No. II., compare חֲמִירָה.

חֲמִיר m. — (1) a palm-tree, Phoenix dactylifera (Arab. حَمْر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. חֲמִירָה חֲמִירָה the city of palm-trees, see under חֲמִירָה.

(2) [Tamar], pr. n. — (a) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28. — (b) i. q. חֲמִירָה Palmyra (which see), 1 Ki. 9:18 כְּתִיב. — (c) f. — (a) the daughter-in-law of Judah, Genesis 38:6. — (β) a daughter of David, 2 Sam. 13:1. — (γ) a daughter of Absalom, 2 Sam. 14:27.

חֲמִיר m. a palm-tree, hence a column (compare חֲמִירָה). Jer. 10:5.

חֲמִירָה pl. חֲמִירָה Eze. 41:18, and חֲמִירָה 1 Kings 6:29, 32, 35; Eze. 41:18, 19, an artificial palm-tree, as an architectural ornament.

חֲמִירָה m. pl. חֲמִירָה (from the root חָמַר) — (1) purifications, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. precious ointments used by them, Esth. 2:3, 9.

(2) metaph. remedy, cleansing, by which any חֲמִיר is corrected and amended. Prov. 20:30 קרי.

I. חֲמִירָה m. plur. (from the root חָמַר) bitterness, e. g. חֲמִירָה חֲמִירָה bitter weeping, Jer. 31:15, 6:26 Adv. bitterly, Hos. 12:15.

II. חֲמִירָה masc. plur. upright columns, as way-marks, Jerem. 31:21; from the root חָמַר which see.

חֲמִירָה i. q. חֲמִירָה Pro. 20:30 כְּתִיב.

חֲמִיר or חֲמִיר only in plur. חֲמִיר and חֲמִיר m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence חֲמִירָה Ps. 44:20; and חֲמִירָה Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be great serpents, as if it were the same as חֲמִיר, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word חֲמִיר jackal, wild dog, so called from its cry (elsewhere Hebr. חֲמִיר plur. חֲמִיר), compare Arab. حَمْر wolf, both from the root חָמַר No. 2.

חֲמִירָה see under חֲמִירָה.

חֲמִירָה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are חֲמִירָה which see, חֲמִירָה, חֲמִירָה). Hosea 8:10, חֲמִירָה חֲמִירָה "although they distribute gifts (or hire) among the peoples," where others read חֲמִירָה from the root חָמַר. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, חֲמִירָה "praise her;" to which, in the other hemistich, there answers חֲמִירָה).

PIEL, to praise, to celebrate, followed by an acc., Jud. 5:11; followed by לְ 11:40. (Aram. חֲמִירָה, חֲמִירָה, i. q. חֲמִירָה to narrate. Arab. حَمْر IV. to celebrate with praise, prop. to utter voice.)

HIPHIL, i. q. Kal. Hos. 8:9, חֲמִירָה חֲמִירָה "Ephraim has hired loves."

Derivatives, חֲמִירָה, חֲמִירָה, and pr. n. חֲמִירָה.

חֲמִירָה Chald. i. q. Heb. חֲמִירָה to repeat, whence חֲמִירָה.

חֲמִירָה only plur. חֲמִירָה fem. Mal. 1:3; according to LXX., Syr., habitations. The same is the meaning of Arab. حَمْر, from the root حَمַר to remain, to inhabit, the third radical of which, is sometimes lost, whence חֲמִיר inhabitant, for חֲמִיר. Thus חֲמִיר may be for חֲמִירָה (Dag. forte euphon. חֲמִירָה compar

תנחתה *f.* (from the root תנח) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, תנחמות עלי ימצא "behold! he seeketh enmities against me." Compare Arab. *al*; Med. Waw, to rise up hostilely against any one.

תנוכה *f.* (from the root תנכ) *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

תנוף *m.* *extremity* (from the root תנף), with the addition of *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

תנומה *f.* (from the root תנמ) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

תנופה *f.* (from the root תנף) *waving, shaking*—(a) of the hand, as a gesture of threatening, Isaiah 19:16.—(b) of sacrifices before Jehovah, a particular rite in offering, as to which, see תניף No. 1, d. תנופה תנוה the breast of waving, i.e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. תנופה תנח Ex. 38:24.—(c) i. q. *tumult*, Isaiah 30:32, תנופה תנופה "wars of shaking," tumultuous wars.

תנור *m.* (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. *تنور* (compounded of the unused תנ a furnace (from the root תנ No. II) and נר fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's *Bibl. Archaeol.* vol. i. 1, p. 213, and 2, page 182. Beckmann's *Beiträge zur Geschichte der Erfindungen*, vol. ii. p. 419; compare Schneider and Passow. *Lex.*, v. *κλίβατος*.

תנחומות *fem. plur.* (from the root תנח) *consolations*, Job 15:11; 21:2.

תנחומים *m. pl.*—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

תנחמת ("consolation"), [*Tanhumeth*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

תנין *sing.* Ezek. 29:3, *a great serpent, a sea monster*, i. q. תנין (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. תנינים, but in this neglected the etymology.

תנין *pl.* תנינים *m. Arab.* *تنين* (from the root תננ No. 1).—(1) *a sea monster, a vast fish*, Gr. *κῆρος*, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תנין, which see, for תנין), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תנין.

תנין *Ch. second*, Dan. 7:5, from the root תננ to repeat. Compare תנין. Hence—

תנין *adv. again*, Dan. 2:7.

תנין *an unused verb.* Syr. *Ethpeal*, to fail, to leave off. Hence תנין.

I. תנין *an unused verb*, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) *prop. to extend*; compare in the Phœnicio-Shemitic languages, *Æth.* *ተኒ*: length, *תני* and *תנה* to give, *prop. to stretch out the hand* (compare *תני*, *תנה* to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. *tan*, Gr. *τείνω*, *τείνω*, *τείνω*, Lat. *tendo* (compare Dissert. Lugdd. ii. 859); whence *temis* (Sanscr. *tanu*), Goth. *thanjan*, Germ. *betnen*, with many words which have affinity with these, as the old High Germ. *Xanna*, fir tree. Hence תנין vast fish (*κῆρος*), so called from the length to which it extends, compare *raivā* (from *teivā*) a long fish, *tanīa*.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. *ράνυμι*; hence תנין jackal, so called from its swiftness in running.

II. תנין *Syr. and Ch. to smoke*. Hence תנין for תנין furnace, and תנין from תנין and נר. [Compare the Welsh, *tan*, fire.]

תנשמת *f.*—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (*Hieroz. t. 1, p. 1083*), the *chameleon* (from the root תנש to breathe), from its having been supposed by the ancients to live wholly by inhaling air (*l'ia. viii. 33*). LXX., Vulg. *talpa*. Saad. *lizard*.

(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. πορφυρίων, i.e. *ardea purpurea*. Vulg. *cynna*.

**תעב** not used in Kal (compare תעב No. II).

**PIEL** תעב — (1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. to cause to be abhorred, to occasion horror to any one, Isaiah 49:7, תעב נוי "who causeth abhorrence to the people," who is held in abomination by the people.

(3) to make abominable, Eze. 16:25, see Hiphil.

**HIPHIL**, to make abominable, shameful, Psal. 14:1. תעבו עליהם "they have basely done their deed," they acted shamefully; hence without עליהם id. 1 Kings 21:26; Ezekiel 16:52. Compare תעב, תעב.

**NIPHAL**, pass. to be held in abomination, to be detestable, 1 Ch. 21:6; Job 15:16.

Derivative, תועבה.

**תעה** fut. יתעה apoc. יתע — (1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. **ܬܝܚܐ** Arabic

طغى id., of very rare occurrence are, تعى to pass away, and تفى to perish). Ex. 23:4; Job 38:41; followed by 3 of place, Gen. 21:14; 37:15. Followed by an acc. to wander through or over, metaph. used of palm branches, Isa. 16:8. It is used also—  
(a) of drunken men who go astray through drink. Isa. 28:7, תעו כִּי־הִשְׁכֵּר "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, תעה לִבִּי "my heart reeleth."  
(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare תעו לִבִּי Ps. 95:10; תעו רוח Isa. 29:24; followed by 3 e.g. from the precepts of God, Psal. 119:110; compare Prov. 21:16; followed by יהוה Ezekiel 44:10, 15; followed by תעו from worshipping God, Eze. 14:11. Compare Chald. תעה which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. אכר "to perish," Prov. 14:22; compare above, Arab. تعى.

**NIPHAL**, to wander (pr. to be made to wander), Isa. 19:14. Metaph. to be deceived, to err in a moral sense, Job 15:31.

**HIPHIL**, fut. apoc. יתע — (1) to cause to err, Job 12:24; Psal. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. to cause a people to wander from virtue and piety to impiety, Isa. 3:12; 9:15;

and the worship of idols, 2 Ki. 21:9; followed by 19 Isa. 63:17.

(2) intrans. to err (pr. to cherish error), Jerem. 42:20 קרי. Prov. 10:17.

Derivative, תועה and—

**תוע** ("error") [Tou], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called תועי [Tou], 2 Sa. 8:9, 10.

**תעודה** f. (from the root עור Hiphil, No. 1, c), law, Isa. 9:16, 20 (where it is joined with תורה), also for custom, like a law which must be kept, Ruth 4:7. Compare תח letter d.

**תעי** see תעי.

**תעלה** f. constr. תעלה (from the root עלה, like תעלה which see, from the root תעלה).

(1) a channel, 1 Kings 18:32, a water-course, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, תעלה לַשָּׁמַיִם "who hath divided channels for the rain?" i.e. who has caused the rain to flow down from all parts of heaven?

(2) a plaister, bandage, put on a wound. Jer. 30:13; 46:11 (compare תעלה ארצה).

**תעלול** m. pl. — (1) petulances ["childishness"], and poet. for concr. one petulant, a boy, a child, i. q. עלל Isaiah 3:4. Root עלל No. 2.

(2) vexation, adversity, Isaiah 66:4. See the root Poel, No. 3.

**תעלמה** f. (from the root עלם), something hidden, Job 28:11. Plur. Job 11:6; Ps. 44:22.

**תענוג** Prov. 19:10, plur. ים Cant. 7:7, and ח Eccl. 2:8 (from the root ענג), delight, delicate life, Mic. 2:9; Prov. 19:10; Mic. 1:16, תענוג "the sons in whom thou delightest:" specially pleasure, sexual desire, Cant. 7:7; Eccl. 2:8.

**תענית** f. affliction of one's self, fasting, Ezr. 9:5. See ענה No. 3.

**תענד** and—

**תענך** ("sandy soil," from the root ענך) [Tanach, Tanach], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

**תעע** not used in Kal.

**PIEL** תעע to mock, to scoff, Gen. 27:12, pr. to stammer (compare תעע), compare Arab. تلع

I. II. to stammer, to slip with the tongue in speaking, <sup>5-6</sup>תַּעֲבֹב a stammering.

**HITHPALEL**, to scoff at, followed by פָּ 2 Chron. 33:16.

Derivative, תַּעֲבֹבִים.

**תַּעֲצֻמוֹת** f. pl. *strength*, Psalm 68:36, from the root עָצַם.

**תַּעֲרֵר** m. (f. Isa. 7:20?) with suff. תַּעֲרֵר pr. *making naked, emptying* (for תַּעֲרֶה from the root עָרָה)—(1) a razor (pr. a naked thin plate, for making the skin bare), Nu. 6:5; 8:7; Isaiah 7:20. תַּעֲרֵר הַסֵּפֶר a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) the sheath of a sword (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

**תַּעֲרֻבָה** f. *surety, security*, from the root עָרַב No. I, 3. 2 Ki. 14:14, בְּגֵי תַּעֲרֻבָה hostages given as sureties.

**תַּעֲרֵעִים** m. pl. *mockings* (root תַּעֲרַעַר, Jerem. 10:15; 51:18; where idols are called תַּעֲרֵעִים Jerem. *opus risu dignum*; more correctly, work of mockery).

**תֶּמֶל** m. plur. תַּמִּים (from the root תַּמַּם)—(1) a drum, timbrel (Arab. <sup>2</sup>دَف, whence the Spanish *aduffu*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare נֶקֶב.

**תַּפְאָרֶת** f. often absol. and const. תַּפְאָרֶת with suff. תַּפְאָרְתוֹ (from the root תָּפַאֵר)—(1) ornament, splendour, Exod. 28:2, 40; Isa. 3:18; 52:1, קָלִי תַּפְאָרֶת "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, תַּפְאָרֶת רַבָּה תַּפְאָרֶת "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) glory, Judges 4:9. שֵׁם תַּפְאָרֶת "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the ark of the covenant, as the seat of the divine majesty, Ps. 78:61. Compare תָּן No. 3.

**תַּפְּוֹחַ** m.—(1) an apple (so called from its scent; root תָּפַח compare Canticles 7:9), Proverbs

25:11; also an apple tree, Cant. 2:3; 8:5. (Arab. <sup>5-6</sup>تَفْاح an apple, not only a common one, but also the lemon, citron, etc.)

(2) [Tappuah], pr. n. ("a place fruitful in apples").—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43.

**תַּפְּוִזָּה** (from the root פָּוַז) *dispersion*, Jerem. 25:34 (but some copies read תַּפְּוִזִּים, see פָּוַז Tiphel, p. DCLIX, B).

**תַּפְּינִים** m. pl. *cookings, pieces cooked*, from the root תָּפַח and פָּנָה, to cook, of the form תַּפְּיָה, תַּפְּיָה, with נ formative, like קָצִין from קָצָה. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried תַּפְּיָה מִנְחַת פָּתִיחַ" i. e. cooked as cookings of meat offerings in pieces," i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrs. p. 810.

**תַּפֵּל** an unused root—(1) Arab. تَفَل to spit, to spit out, Med. E. to be insipid, unseasoned (compare חֲלֵמִית Job 6:6), Ch. to be unsalted. Hence תַּפֵּל, תַּפְּלָה.

(2) to glue or stick on (pr. with spittle?), like the Ch. קָפַל (comp. Heb. קָפַל). Hence תַּפֵּל No. 2, lime, cement.

**תַּפֵּל** m.—(1) unsalted, unseasoned, Job 6:6; metaph. insipid, foolish, false, Lam. 2:14. See תַּפְּלָה.

(2) lime, with which a wall is covered, cement, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. طِنَال and طِنَال, Ch. קָפַל id.).

**תַּפֵּל** ("lime," "cement"), [Tophel], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called Tāfīleh الطفيلة Rob. i. 570.]

**תַּפְּלוּת** f. unsavouriness; hence something silly, foolish, and even impious (compare תָּפַל, Job 1:22; 24:12; Jer. 23:13).

**תַּפְּלָה** f. (from the root פָּלַל Hithp.).—(1) intercession, deprecation for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) entreaty, supplication, prayer, Psal. 4:2;

3:10; 109:4, וְאֵי תַפְלָה poet. for "but I pray;" verse 7, תַּפְלֵה נְהַי Neh. 1:6, to pour out prayers. In the sense of prayer תַּפְלָה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תַּפְלוֹת דָּוִד [?]. There is a similar use of the verb תַּפְלֵל 1 Sa. 2:1.

תַּפְלָה fem. (from the root תַּפַּל Hithp.), *terror, fear*, Jer. 49:16.

תַּפְסָח ("passage," "crossing," from the root תַּפַּס), [Tiphсах], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תַּפֵּךְ TO STRIKE, specially a timbrel, Ps. 68:26.

(Arab. تَف. Of the same stock is τύπτω (τύπ-ω); Sanscr. *tup*, to smite, to kill; whence *tūmapan*, i. q. תַּפֵּךְ.)

POEL, to beat (the breast), followed by עַל Nah. 2:8.

Derivative, תָּה.

תַּפַּר TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תַּפֵּשׁ fut. תַּפֹּשׁ.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with תַּפְּשֵׁנִי by the garment). 1 Ki. 18:40, 2 Isa. 3:6; any thing, followed by 2 Deu. 9:17. Hence to take men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used 2 Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. *sich an dem Namen Gottes vergreifen* (compare תַּפֵּשׁ in the former hemistich).

(2) to hold, as a city, Jerem. 40:10; hence, to handle, to wield, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) to inclose in gold (in Gold fassen), to overlay. Part. pass. תַּפֻּשׁ overlaid with gold, Hab. 3:19; compare תַּפֵּשׁ No. 5, 6.

NIPHAL, pass. of Kal No. 1, to be taken hold of,

Num. 5:13; to be taken, used of men, Psalm 10:2 Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, to take hold on, Proverbs 30:28.

תַּפֵּחַ f.—(I) prop. *spittle* (from the root תַּפַּח); hence *that which is spit upon*; Job 17:6, תַּפֵּחַ לְפָנַי "I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. *ḥakū*, Matt. 5:22, i. e. תַּפֵּחַ from the root תַּפַּח to spit out.

(II) With the art. תַּפֵּחַ pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; תַּפֵּחַ Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תַּפֵּחַ is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorschach, and others), to take תַּפֵּחַ as i. q. תַּפְּחָה (which see), and as signifying *place of burning* (the dead), and even *place of graves*.

תַּפְּחָה Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. تَفَن (read *toften*), تَفَن to burn, Gr. θάπτειν, fully, πύρ θάπτειν, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תַּפְּתִּי Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV. أَتَى to give an answer concerning the law, whence

المُفْتَى Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from תַּפְּתִּי level region. Theod. *oi ἐν ἐξουσίᾳ*. Vulg. *præfecti*.

תַּקֵּן an unused root, Arab. تَقَى to fear, to take heed, see pr. n. תַּקֵּן.

[תַּקְוָה [Tikvath], pr. n. m. 2 Ch. 34:22 תַּקֵּי from the root תַּקַּה.]

תַּקֵּה fem.—(1) i. q. תַּקֵּי a rope, Josh. 2:18, 21; from the root תַּקַּה No. I.

(2) expectation, hope (from תַּקַּה to expect. Ru. 1:12; Job 5:16; 7:6; Zec. 9:12, תַּקֵּה "the

captures cherishing hope." As to the words, Job 6:8, see | note, p. cccxxv, B.

(3) [*Tikvah*], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָה; תִּקְוָה (obedience, from the root תִּקַּח).

תִּקְוָה f. the ability of standing and resisting, Lev. 26:37; from the root תָּקַם No. 2, a.

תִּקְוָם m. i. q. מִתְקוֹם one who rises up, an adversary, Ps. 139:21.

תִּקְוָה ("pitching," sc. of tents), [*Tekoa, Tekoa*], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (מִדְבָּר) 2 Chr. 20:20; compare 1 Macc. 9:33, 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palæstina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תִּקְוָה 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תִּקְוָה f. (from תָּקַח i. q. תָּקַח No. 3) circuit, as of the sun, Psalm 19:7; hence the course of time, of season, 1 Sa. 1:20. תִּקְוָה אַחֲרֵי לְחֻמֵּי הַשָּׁנָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ? is not found.

תִּקְוָה m. adj. strong, mighty, Ecc. 6:10.

תִּקְוָה m. Chald. — (1) hard, Dan. 4:40, 42.

(2) strong, mighty, Dan. 3:33; from the root תִּקַּח.

תִּקַּל Chald. to weigh, i. q. Hebr. שָׁקַל. Part. pass. תִּקְלָל for תִּקְלָל weighed, Dan. 5:25.

PEL, pret. weighed, Dan. 5:27.

תִּקֵּן TO BE, OR BECOME STRAIGHT (kindred to תִּקֵּן), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, to make straight, Ecc. 7:13; to dispose rightly (proverbs), Ecc. 12:9.

תִּקֵּן Chald. id. HOPHAL (inflected in the Hebrew manner), to be set up, restored, Dan. 4:33.

תִּקַּע — (1) TO STRIKE, TO SMITE, especially with קָף to clap the hands, as done — (a) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19. — (b) in becoming surety, Pro. 17:18; 22:26; followed by ? for any one, Pro. 6:1. Without ? id., Pro. 11:15.

(2) to fix, by smiting, to drive in (einschlagen), as a nail, Job. 4:21; Isaiah 22:23, 25; to fix any thing

with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּע אֹהֶל to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); to thrust, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even to cast (into the sea), Ex. 10:19.

(3) תִּקַּע שׁוֹפָר Nu. 10:3, 4, 8; and שׁוֹפָר Ps. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, to blow, a trumpet (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from תִּרְעַץ and תִּרְעָה to sound an alarm, see תִּרְעַץ p. DCCCLXII, B.

NIPHAL — (1) reflex. of Kal No. 1, b, Job 17:3, מִי־הוּא לִי יִתְקַע "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תִּקְוָה, and —

תִּקַּע m. Ps. 150:3, sound of a trumpet.

תִּקַּח TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; to assail, Ecc. 4:12 (compare Ch., Arab. تَغَيَّبَ to conquer, to overcome).

Derivatives, תִּקְוָה, תִּקְוָה.

תִּקַּח Ch. to be, or become strong, mighty, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, to make strong, to confirm, Dan. 6:8.

Derivative, תִּקְוָה.

תִּקְוָה m. strength, power, Est. 9:29; 10:2; Dan. 11:17.

תִּקְוָה m. Chald. emphat. state תִּקְוָה id. Dan. 2:37; 4:27.

תִּרְדָּה turtle dove, see תִּרְדָּה No. I.

תִּרְעָלָה (perhaps i. q. תִּרְעָלָה "reeling"), [*Taralah*], pr. n. of a town of the Benjamites, Josh. 18:27.

תִּרְבּוֹת f. offspring, progeny, used contemptuously of base persons, Num. 32:14.

תִּרְבִּית f. (from the root רָבָה), interest, usury, i. q. מִרְבִּית, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּרְגֵּל Tiphel denom. from רָגַל, רָגַל, which see.

תִּרְגָּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Eth. id.

As to the origin of this quadrilateral, see **לום** No. 3. Part. pass. **מְרֻנָּם** translated, Ezr. 4:7.

**תִּרְדָּמָה** f. (Tzere impure, from the root **רדמ**), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; *need of very great inertness*, Isa. 29:10; Proverbs 19:15.

**תִּרְהָקָה** *Tirhakah*, pr. n. of a king of Ethiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; **Τάρκωρ** of Strabo (xv. 1, § 6), **Τάρκος** or **Ταρακός** of Manethon (ap. Syncellum, v. Routhii Rel. Sacrae, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Alienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

**תְּרוּמָה** (from the root **רומ**) f.—(1) *an oblation, offering, gift*, Pro. 29:4; **אִישׁ תְּרוּמוֹת** “(a judge) who loves gifts;” especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence **שְׂדֵי תְרוּמוֹת** 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully **תְּרוּמַת־צֶדֶק** Deut. 12:11, 17, and **תְּרוּמַת־הָאֵלֹהִים** Ex. 30:14, 15. See **הָרִים** No. 3.

(2) *a heave-offering*, compare **תְּנוּפָה** Ex. 29:27; **שֹׁלֵךְ הַתְּרוּמָה** the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

**תְּרוּמָה** i. q. **תְּרוּמָה** No. 2, Eze. 48:12.

**תְּרוּעָה** f. (from the root **רוע**)—(1) prop. *tumult, loud noise*, specially—(a) *joyful noise, rejoicing*, Job 8:21. **וְהִרְעֵה תְרוּעָה** 1 Sa. 4:5; Ezr. 3:11, 13. **תְּרוּעַת מְלֶכֶךְ** joyful acclamations with which the people receive the king, Num. 23:21.—(b) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2; **הִרְעֵה תְרוּעָה** to raise a war-cry, Josh. 6:5, 20.

(2) *the sound of a trumpet*, Lev. 25:9. **יִום תְּרוּעָה** the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. **זִבְחֵי תְרוּעָה** sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

**תְּרוּפָה** f. *medicine*, Vulg. *medicina*, LXX. *ύγίεια*, compare Apoc. 22:2, *θεραπεία*. Prop., as I suppose, *medical powder*, from the root **רפח** to make small. Others attribute to this root the signification of healing, taken from **רָפָא**. Eze. 47:12.

**תִּרְוָה** an unused verb, to be hard, dry, **תִּרְוָה** hardness, and firmness. Hence—

**תִּרְוָה** f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. *δρυοβύλανος*. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

**תָּרַח** an unused root, Ch. *to delay*; whence—

**תֶּרַח** [*Terah, Tara*], pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:27.—(b) of the father of Abraham, Gen. 11:24; Josh. 24:2.

**תִּרְחָנָה** [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

**תִּרְוִי** Ch. constr. **תִּרְוִי** two. Fem. **תִּרְוִיָּה** Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. **שָׁנִים**.

**תִּרְמָה** f. *fraud, deceit*, Jud. 9:31; from the root **רמ** Piel, to deceive.

**תִּרְמִית** f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in **כְּחִיב** there is **תִּרְמִית**).

**תִּרְוָה** m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. **דָּג** a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as **תִּרְוָה** was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that **תִּרְוָה** is from the root **רנ** (like **רָנָה**, from the root **רנ**, **רָנָה**, from the root **רנ**), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. **אֶרְוָה**, which see.

**תִּרְעָה** Ch. i. q. **שַׁעַר**.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. the royal court, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. **שַׁעַר** Est. 2:19. Arab. **باب**, Turk. **Капи**, used of the court of the Chalifs and Turkish emperors, *ai θύραι*, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. **ܐܰܕܰܝܰܬܰܐ**, Arab. **مَدْخَل** entrance, door. To this answers Sanscr. *dvara*, whence both the Gr. *θύρα*, and Lat. *fores*. Pers. **دَر**).

**תִּרְעָה** Chald. (both Kametz impure, for **תִּרְעָה**, of the form **מִלְכָּה** (**מִלְכָּה**) *a porter, door-keeper*, Ezr. 7:24.

**תִּרְעָלָה** f. (from the root **רעל**) *reeling, drunkenness*, whence **תִּרְעָלָה** wine of reeling (prop. *wine which is a reeling*, i. e. causes it), Ps. 60:5; and **כַּס** cup of reeling, Isa. 51:17, 22. See on this metaphor, **בֹּזֵס**.

**תִּרְאִיתִי** [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְגָּה (gate), 1 Chr. 8:55.

**תִּרְךָ** an unused root, to which, in Syriac, the signification to *inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. **تَرَفَّ**. It is more probable, that in Hebrew it had the same power as the Arab. **تَرَفَّ** to live comfortably, whence **תִּרְכָה** life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, *τέρεσμαι*. Hence—

**תִּרְפִּים** m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Hariri Cons. iii. p. 155, i. q. **תִּרְפֵי** guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2); Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellence?) **תִּרְפִּים** one statue only appears to be understood.

**תִּרְצָה** ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 1 Ki. 15:14.

**תִּרְשָׁה** [*Teresah*], pr. n. Pers. (ترش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

**תִּרְשִׁישׁ** (perhaps, "breaking," "subjection," i. e. region subjected, from the root **רָשַׁשׁ**) [*Tarshish*, *Tharshish*], pr. n.—(1) *Tartessus*, Ταρτησσός (more rarely, Ταρτηνός, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.; J. D. Michaëlis,

Spicileg. Geogr. Hebr. Exteræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—303. Compare my Comment. on Isaiah 23:1, תִּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, or returning thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Braur. (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(a) of a Persian prince, Esth. 1:14.—(b) 1 Ch. 7:10.

**תִּרְשָׁתָא** always with the art. **הַתִּרְשָׁתָא** (compare Pers. **ترش** *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, gestrenger Herr, Gew. Gestrengen, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubbabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is **הַתִּרְשָׁתָא**).

**תִּרְטָן** *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

**תִּרְתָּק** [*Tartak*], pr. n. of an idol of the Avites (עֲשִׂים), 2 Ki. 17:31. (In the Pehlv. language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

**תִּשְׁמָכָה** f. (from the root **שָׂם**) with gen. **יָ** a *deposit*, Lev. 5:21.

**תִּשְׁמָאוֹת** f. pl. (from the root **שָׂם** = **שָׂאָה**) *noise*, *tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

**תִּשְׁבִּי** m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphthali **תִּשְׁבָּה** or **תִּשְׁבָּה** Gr. **Θισβή**, Tob. 1:2 See Relandi Palæstina, p. 1035



תִּשְׁבָּץ m. (from the root שָׁבַץ) *tessellated stuff*; whence קִתְנֵת תִּשְׁבָּץ *tessellated tunic, made of chequer work*, Ex. 28:4.

תִּשְׁבֹּרָה f. (from the root שָׁבַר) — (1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare תָּשִׁיב No. 2, b.

תִּשְׁעָה f. (from the root שָׁעַ No. 3). — (1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. תִּשְׁעָה.

תִּשְׁקָה f. (from the root שָׁקַח No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:2.

תִּשְׁוֶרָה *gift, present*, 1 Samuel 9:7 (and is the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. תְּשִׁוְרָה). Root שָׁוַר No. I; compare especially Isa. 57:9.

תִּשְׁעִי masc. תִּית fem. *ninth* (from תִּשְׁעָה), Num. 7:60.

תִּשְׁעָה constr. תִּשְׁעָה f. and תִּשְׁעָה constr. תִּשְׁעָה m. NINE; also *ninth*, when used of days, as תִּשְׁעָה לַחֹדֶשׁ on the ninth (day) of the month, Lev. 23:34. Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

תַּתְנִי [Tatnai], pr. n. of a Persian governor Est. 5:3; 6:6 (perhaps = تاتنی *gift*).